The Western Luminary.

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For the Western Luminary.

THE DIVINITY OF CHRIST.

Extracts of a Sermon delivered by the Rev N H Hall on John v 39 first clause. in the 1st Presbyterian Church, Lexington on the first Sabbath in July in defence of the doctrines of the Trinity Divinity of Christ &c. &c against the attacks of Infidelity, under its varied forms.

(CONTINUED)

II Search the Scriptures for their testimony concerning the divinity of Christ.

The eternal existence of the Logos, or second person in the divine Trinity, is clearly proven by the following declarations in God's word—Prov 8 23. 30—I was set up from everlasting, from the beginning or ever the earth was. Then I was by him as one brought up with him and I was daily his delight, rejoicing always before him He was brought up with, or in company with the Father from everlasting *consequently he was eternal* The same doctrine is taught in Micah 5. 2. But thou, Beth-lehem Ephratah though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me, that is to be ruler in Israel, *whose goings forth have been from of old from everlasting.* If his goings forth have been from everlasting he must have existed from eternity. Again, John 5 58 Before Abraham was *I am.* I am is expressive of a proper eternity. John. 17. 5. And now, O Father, glorify me with thine own self with the glory which *I had with thee before the world was* The glory which the Son had with the Father before the world was, is learned from Phil 2 6—12. Who being in the form of God, thought it not robbery to be equal with God, but made himself of no reputation, and took upon him the form of a servant and was made in the likeness of men. Now, when was the second person, or the Logos, in the form of God and thought it not robbery to be equal with God? The answer must be, before he assumed the likeness of men—therefore this being in the form of God, and being equal with God, constituted *that glory which he had with the Father before the world was*—see Col. 1. 14—20 The proper eternity of Jesus Christ is emphatically stated by the Apostle Paul. Heb. 1 12 & 13 8. And as a vesture shalt thou fold them up, (that is the Heavens) and they shall be changed, but *thou art the same and thy years shall not fail.*—Jesus Christ, the *same* yesterday to *day* and for *ever.* Rev. 1. 1—8 I am Alpha and Omega, the beginning and the ending, saith the Lord which is, and which was and which is to come, the *Almighty* In the eleventh verse the same subject is presented. and in the 17th & 18th verses. And when I saw him I fell at his feet as dead. And he laid his right hand upon me, saying unto me Fear not, I am the *first* and the *last;* I am he that liveth and was dead and behold I am alive forevermore—and Rev 2 8 And unto the angel of the church in Smyrna write these things saith the *first* and the *last*, which was *dead* and is *alive.* He who is *Alpha* and *Omega* is he that is the *first* and the *last;* and he who is the first and the last is he who was dead and is alive forevermore; and *he* who was *dead* and is alive is the *beginning* and the *ending saith the Lord* which was and which is to come, the *Almighty* Jesus Christ is Alpha and Omega the *beginning* and the *ending* the *first* and the *last* who was dead and is alive forevermore and was and is to come. therefore He is the *Almighty*

The Divinity of Christ is clearly proven by the following considerations viz the scriptures speak of him as the mighty God and Father of eternity Isa. 9 6 "For unto us a child is born, unto us, a Son is given. and the government shall be upon his shoulder. And his name shall be called Wonderful Counsellor the Mighty God, the Everlasting Father, the Prince of Peace. This child born, this son given, is Counsellor in the eternal counsel of Father Son and Holy Ghost *He is the Mighty God.* He is the *Everlasting Father* or Father of eternity

The Redeemer is the Lord of Hosts, Isa. 8 13 4 Sanctify the Lord of Hosts HIMSELF and let him be your fear and let him be your dread, and He shall be for a sanctuary; but for a STONE of *Stumbling* and a *Rock* of *offence* to both houses of Israel. Compare this with Peter's application of it to Christ 1 Pet. 2 7. 8 The stone which the builders disallowed the same is made the head of the corner and a STONE of *stumbling and a rock of offence* The *stone of stumbling and rock of offence*, as Isaiah declares is the *Lord of Hosts* Himself; but this *stone of stumbling and rock of offence*, as is affirmed by Peter, is no other than the blessed Saviour the Lord Jesus Christ; therefore the Lord Jesus Christ, the blessed Saviour, is the LORD of HOSTS.—Isa. 6 5 Mine eyes have seen the King the Lord of Hosts John applies these words to Christ. John 12 41. These things saw Esaias when he saw his (Christ's) *Glory* and spake of *Him* The prophet had seen the *Lord of Hosts.* John says, by inspiration that it was the glory of Christ that he saw and of which he spake therefore Christ is the *Lord of Hosts* Again Isa. 44 6. Thus saith the *Lord* the King of *Israel* and his Redeemer the Lord of *Hosts.* I am the *first* and I am *the last* and *besides me there is no God.* Compare this passage with Rev. 21 13. I (Jesus) am Alpha and Omega, the *beginning* and the *end*, the *first* and the *last.* These titles the *first* and the *last* are applied exclusively to him *beside whom there is no God* Jesus Christ has assumed these titles to himself, therefore *He is that God beside whom there is no other*

The Lord Jesus, is the *Lord of Hosts*, beside whom there is no God or Saviour, therefore He must be *really God* as well as man. He is worshipped as God because he is *very* God *in the highest sense* and demands the same honor that God the Father does; and if he be *not God equal* with the Father it would be idolatry to worship him with the same kind and degree of worship that we give the Father. Read John 5 23. That all *men* should *honor* the *Son even as* they *honor* the *Father.* For he that *honoreth* not the Son (even with the same kind & degree of honor due to the Father.) *honoreth* not the Father which hath sent him The same doctrine, with some of its reasons, is forcibly presented in Paul's Epistle to the Hebrews 1 3. "who being the *brightness* of his glory and the express image of his person (that is the person of the Father) and upholding all things by *the word of his power*, when he had by himself purged our sins, sat down on the right hand of the Majesty on high. And again, when he bringeth in the first begotten into the world. He (God the Father) saith *And let all the angels of God worship him.* But unto the Son he saith [that is the Father.] Thy throne, O *God*, is forever and ever a sceptre of righteousness is the sceptre of thy kingdom Here God the Father calls the Son God. The Father continues to address the Son. Thou hast loved righteousness and hated iniquity; therefore God, even thy God hath annointed thee with the oil of gladness above thy fellows Here *God the Father*, speaks to *God the Son*, and declares that *God the Holy Ghost* hath annointed *him with the oil of gladness* And *thou Lord* in the beginning hast laid the foundations of the earth and the heavens are the works of thine hands. God who is a jealous God and will not give his glory to another, commands angels and men to worship the Son even as they do the Father; and if they do it not, they do not worship the Father at all; therefore they who deny the proper divinity of Christ, and consequently do not worship him as God, do directly refuse to worship God altogether.

Infidelity sometimes, with an air of triumph, asks the question, Can a man have a son *as old* as himself? intending to apply this doctrine to the Father God, and the Son. I would answer this triumphant question, in the following manner: Did you ever know any man, to be a father, by nature, in the same sense that he breathes and that his blood circulates in his veins *by nature.* The answer must be, that men become fathers by circumstances. Not so with God the Father: He is Father by nature in the same sense that He is God by nature, and he has a Son by nature in the same sense that he is Father by Nature. for he could not be a Father without a Son: therefore as he is God and Father from eternity by nature. He must from eternity have had a Son of his own nature, equal in power and glory with himself, and consequently the Son of God is as old as God the Father

[*To be continued.*]

INFIDELITY vs THE SABBATH.

It is honorable to our city [says the New York Observer] that the gang of infidels who have lately appeared among us, have found so few to join hands with them in the overthrow of all that is worthy, or honorable, or good, in our principles and rights. It is honourable to the state of public feeling, that their efforts to assemble a mob on the Park in opposition to the Sabbath and Sabbath ordinances were so utterly fruitless; and so mortifying to all concerned. It is honourable to the Daily Press, that only one paper could be found where an advertisement of their meetings could gain admittance, and that even there, the Editor distinctly disavowed any connexion with, or approbation of their measures. It is honourable to the Bar, that not a lawyer of any distinction, can be prevailed on to plead in opposition to the Sabbath, however strong the pecuniary inducement. It is honourable to our City Authorities, that they have enacted a new law in favour of the Sabbath at a time when it is so much needed; and to the Grand Jury, that they have presented as a nuisance, "the open and numerous violations of the Sabbath."

But say the profound intelligences among the infidels, "It is unconstitutional to make laws against the profanation of the Sabbath;—it is an infringement upon the liberty of conscience. Is it indeed! So a murderer might say it is an infringement upon the liberty of conscience to enact laws against taking the life of a fellow being, and a thief, that it is an infringement upon the liberty of conscience to enact laws against theft—If this plea were admitted, not a criminal would be arraigned at the bar of his country, but would plead that in the commission of his crime he acted according to the dictates of his own conscience. But when men's consciences [by which we presume is meant their wills] become so perverted as to lead them to trespass upon the rights of the community, it is the very object of the law to restrain them Human laws would not take cognizance of murder, were it not for this; and for the same reason they should condemn and punish open violations of the Sabbath.

PIOUS RESOLUTIONS.

The subjoined Resolutions were drawn up and solemnly adopted by the late Rev. Jeremiah Hallock about the year 1782. In 1821 (almost 40 years after) he writes that he had generally renewed them on Saturday evening together with a covenant in which he had endeavored to surrender himself and all his interests, his family and friends, "his people, the world and dearer Zion" into the hands of God in Christ, for time and eternity.

N Y Obs.

1. I am resolved to avoid all known sins, and to practice all known duties; to read the word of God, and other good books and go according to the light I find in them.

2 Resolved to watch over my conduct respecting my aged parents, never to give them an unkind word, but to love and honor them, as enjoined in the fifth commandment, and to obey and follow them, wherein they follow Christ.

3. I am resolved, three times a day, unless my circumstances render it impossible, to retire and read a portion of Scripture and pray; to be much in ejaculatory prayer, and in times of unusual trouble to be more than commonly prayerful.

4 Resolved to keep a general journal of the most remarkable occurrences of my life

5 Am resolved to be faithful to my dear consort, to seek to instruct, watch over, and bring up my children in the fear of God, and to pray and travail in birth for them, until Christ is formed in them the hope of glory

6 I am resolved to show my superiors, inferiors and equals, due respect at all times and not to have the faith of our Lord Jesus Christ with respect to persons.

7 Am resolved to be careful of another's character, and to say nothing against him directly or indirectly, unless I think the interest of religion and the honor of God call me to it.

8. Resolved, never to look upon myself to have attained, but to press forward.

9. Resolved, never to put myself forward in any thing, especially in matters of religion, but always to take the lowest place.

10. Resolved, in all my troubles, to be careful how I complain or speak of them; and to say and do that which may be most for the glory of God, who is as worthy of praise in my adversity as in my prosperity.

11 Resolved; the first thing in the morning, to give myself up to the Lord; to study what I can do most for his glory that day, and by prayer to set about it; and that this shall be the last thing at night.

12 Resolved to receive all unkindness with patience, to keep counsel and speak against no persons, unless I think I am in duty called to it

13 Resolved, if in my power, to read at least four portions of Scripture, or hear them read, every day

14. Resolved, to try all my sermons by God's word, and endeavor to get good from them before I preach them, and to deliver them as if I was about to give up my last account.

15. I am resolved, not only to preach what I find agreeable to the word of God to others, but to endeavor to practise it myself.

16 Resolved that nothing be lost, but that what little time and strength I have be spent in the service of God

17 I am resolved to pray for all people, especially for the church and my enemies.

18. Resolved, never to be too much lifted up, nor too much cast down, but to hope in God and not indulge despair

19 Resolved, to watch against the love of this world, as a sin which doth easily beset me.

20 Resolved, to inquire with candor after the truth for the truth's sake, taking the word of God as my only guide, looking up to the Holy Spirit to guide me into a right understanding of it.

21 Resolved, to watch against a murmuring, fretful spirit.

22 Resolved, to watch in the day of prosperity, lest I forsake the Lord.

23 Resolved, to "remember the Sabbath-day to keep it holy"

24 Resolved, to avouch the Lord Jehovah, the Father, the Son, and the Holy Ghost, as my God and Father, my Redeemer, Sanctifier, and Comforter, through the everlasting atonement of Jesus Christ."

From the Home Missionary.

THE SPIRIT OF MISSIONS.

That "Little Pine" will be remembered in Heaven.

It was my happiness, while a member of Dartmouth College, to be a companion and fellow-student with several devoted men, who have since become missionaries to foreign lands. Among these, was my friend L*** S***** *, alluded to above He was a young man of distinguished powers of mind, and an enthusiastic student; but not a Christian. His ambition, indeed, for literary distinction, absorbed all his affections, and the love of God had no place in his heart, till, in the progress of a revival of religion in that College, in 1816, he became a new creature. I well recollect the morning—I never can forget it, when, having been oppressed with the load of his guilt, for many days, his countenance cast down, and his flesh wasted by the agony of his spirit, this interesting youth invited me to a solitary walk for the purpose of conversation. We wandered the distance of a mile till we had reached the bank of the Connecticut river. Every moment had been occupied on the great subject of the soul's salvation S—— was agitated beyond expression. He knew he was a sinner. He was convinced that it would be right in God to cast him off forever, and it seemed to him that God's law required it; and yet his proud spirit would not submit to be saved by Christ. He would not believe that it was possible for even Christ to save him; and was on the point of yielding his soul to despair. when I said to him, "Brother S——, there never was a happier spot to hold communion with God than this, where we are now standing, and there never can be a better time to begin than the present. Here, in this grove, we are secluded from human view, and there is nothing about us but the works of God, and no eye upon us but that of our Maker. What hinders that you should not stop here, where you now are, and before you go another step, kneel down by the side of this little pine, and give yourself to Christ, and plead for mercy? He is ready and waiting to grant it; and if you do not ask it, and accept it, and become a Christian *here*, and *now*: *when* and *where* will you become a Christian? But *now* is an accepted time. All things are *now* ready. Why, then, may we not kneel down together and pray; and find acceptance?" After a pause, which indicated the conflict in his own bosom, he replied, "I will, if you will lead." I remarked that I *could* pray for him with all my heart; but it appeared to me that God was waiting for *him* to pray for *himself*. He hesitated a moment, and then dropped upon his knees, and prayed, as I suppose, for the first time in his life. His language was that of entire submission; and as he proceeded, he became ardent and importunate. He seemed to wrestle with the Saviour, as if he could not let him go till he bestowed his blessing He ever after regarded that as the place of his conversion.

During the remaining course of his education, he sought Divine direction, and watched the leadings of Providence, as to what the Lord would have him to do. The field of his labor was at length laid in a distant island of the sea, to which he embarked in 1819. I have occasionally sent him packages of the published doings of the churches in this country In return for one of these, in which I had hastily written, on a blank leaf of a "Report," a single line in allusion to the scene described above, I have received, within a few days, the letter from which I take the liberty to make the following extract:

MANEPY January, 3, 1828.

DEAR BROTHER P——, I have much pleasure in acknowledging the receipt of a Report of the American Home Missionary Society for 1826, forwarded by you Even this, without any further expression of your remembrance, would have been most welcome; but when I see, on the blank leaf, reference made to the 'Little Pine, on the banks of the Connecticut,' I feel that I cannot neglect to say, in answer to your question, that the meeting on a certain morning, in an upper chamber—the question which brothers Goodell, Temple, and others put to me—the prayer, and after that, the walk I took with brother P——, the pleasant sun—the little pine—the conversation—the strange sound of my own voice there, and at the school house on Saturday afternoon—and the smiles and happiness which seemed to kindle upon the face of nature, as well as upon man, as I walked towards my room after that conference, are all as fresh in my mind as any circumstances in my life, and in these ends of the earth, I often run back to them as the beginning of days. I then little thought whereunto the thing would grow. I did not dream that that was the first step to a foreign land, and to a people of a strange speech. So it was; and the union commenced under the *Pine*, though stronger, I trust, now than it was then, has torn us away from that consecrated spot, and made our fields of labor as widely different as they can well be in this little world. Though I often think of such things, I feel no desire to go back to the scenes of College, nor to the joys of the great congregation. I have laid learning, and the privileges of enlightened and Christian society, and all hopes of worldly gain, and even of a good name, except in the Bible sense, upon the altar; and with a live coal, which I trust I have received through the Grace of our Lord Jesus Christ, I wish to kindle it into a *burnt offering*. I would not reserve even the ashes. My great desire and my joy is, to be a missionary. I cannot say, I wish to depart and be with Christ, though I feel that it would be far better than to be here. —I think those of us here on this field have more reason than most missionaries to wish to live long. There is much to be done, and our number is small. But the prohibi-

tion of the English government, which leaves us no hope of additions from America, even should we die, and the difficulty of acquiring this language even on supposition that others could come, excite in me a desire to be spared, if it be the will of God. I know it would be trying to flesh and blood to labor on these burning sands, 20 or 30 years longer; but I would forego the joys of a better land (even if I were assured that I should immediately, if I wished, go to be with Christ in Paradise,) for so long a period, if I may be made useful in bringing this people to the knowledge of Christ. Even here his service has joys and rewards which cannot be circumscribed by an earthly measure nor told in earthly language."

DUTIES AND DESTINIES OF THE AMERICAN PEOPLE

From a Review of Douglas on the Advancement of Society in the Christian Spectator.

It only remains for our republic to take the step forward, which the good of all lands are waiting to behold; and to remember that it is a moral advance we are called to. In the moral universe, there are no terminating peaks; the higher ground ever invites our ascent; and as we have unquestionably, all our millions considered, the advantage in human nature, it will be a lapse only less than the great Fall, if we do not meet the wants of this long burdened creation, and by great sacrifices promote education and improvement, legislation and every social safeguard, and religion in its most revived aspect, until our home realises the visions of fable, from which every carrier-bird shall transport the seeds of melioration to the bounds of the human race.

Had we the horn which poesy has dreamed of, we would wind it among our Appalachian chain of mountains and upon our ocean lakes, to rouse the latent power among our immortal myriads, and to tell upon the spread out descendants of the Puritans, what mankind has already learned to expect from that noble stock. Having little sympathy with the cause, they attribute our vast developements to the climate, and forests, and waters, which are but the dead surface of matter on which the mighty soul expands and impresses the form of its grandeur. We know that if ever the native virtue the holy religion which filled the germinant soul of this continent two centuries ago, shall ascend out of view, it will bear on its wings the hope of mankind, and leave a carcase, only the more loathsome the more it is extended. Self respect is the last resort of failing virtue, sense of responsibility its strong hold, perfection is its aim. From the least motives to the highest, all the incitements to excellence have play in our unembarrassed region of discovery. Human nature seems at last to have fallen into company with religion, and to be making a great experiment: which, if the providence of our God conduct as it manifestly began, and foster with the divine influences of His Spirit, it shall make the two fall in love with each other and fix the indissoluble blood of ceaseless companionship.

EMIGRATION.

The world has not witnessed an emigration like that taking place to America; so extensive in its range, so immeasurable in its consequences, since the dispersion of mankind; or perhaps since the Barbarians broke into the Empire, when the hunter or pastorial warrior exchanged the lake of the eagles, or the dark mountains, for the vineyards and olive yards of the Romans. As attraction in the material world is ever withdrawing the particles of matter from what is old and affete, and combining them into newer and more beautiful forms; so a moral influence is withdrawing their subjects from the old and worn out governments of Europe, and hurrying them across the Atlantic, to participate in the renovated youth of the new republics of the West, an influence which, like that of nature, is universal, and without pause or relaxation; and hordes of emigrants are continually swarming off, as ceaseless in their passage and crowded and unreturning as the travellers to eternity. Even those who are forced to remain behind feel a melancholy restlessness, like a bird whose wing is crippled at the season of migration, and look forward to America, as to the land of the departed, where every one has some near relative or dear friend, gone before him. A voice, like that heard before the final ruin of Jerusalem, seems to whisper to those who have ears to hear—"Let us depart hence."—*Douglas*.

INFLUENCE OF AMERICA UPON EUROPE

Every change in America has occasioned a correspondent change in Europe; the discovery of it overturned the systems of the ancients and gave a new face to adventure and to knowledge; the opening of its mines produced a revolution in property; and the Independence of the United States overturned the Monarchy of France, and set fire to a train which has not yet fully exploded. In every thing its progress is interwoven with the fates of Europe. At every expansion of American influence, the older countries are destined to undergo new changes and to receive a second character, from the colonies which they have planted, whose greatness is on so much larger a scale than that of the parent countries, and which will exhibit those improvements which exist in miniature in Europe, unfettered by ancient prejudices and dilated over another continent.—*Ib.*

INTELLECT AND MORAL RESOURCES OF AMERICA.

The United States of America present themselves as the country which, next to Britain, and indeed the only one along with Britain, has the most ample resources to spread the knowledge of the truth over different countries, and which in its rapidly increasing greatness will find aids and supplies larger than have yet been possessed by any empire for benefitting mankind. They are descended from ancestors who like the Father of the Faithful, for the sake of truth, went to a land which they knew not; and, like the children of Abraham, as they have the truth in their keeping, we may trust that they will carry it wide, even to the ends of the earth; they have no need of a dispersion to spread them abroad among the nations for even now, in the infancy of their origin, their vessels touch upon every coast, their inhabitants sojourn in every country, and even without their intentional efforts, religion grows with their growth, and strengthens with their strength; they carry their altars with them into the wilderness; and through them civilization and Christianity will follow on with an overflowing stream, till they cover the shores of the Pacific. Even then, the ocean will not terminate their progress, but rather open out a passage to the shores of Eastern Asia, till both the old and new world are united and flourish beneath the same arts and the same religion.—*Ib*

DEATH BEDS OF VOLTAIRE AND PAINE

In spite of all the infidel philosophers who flocked around Voltaire in the first days of his illness, he gave signs of wishing to return to that God whom he had so often blasphemed. He called for the priest; his danger increasing, he wrote, entreating the Abbe Gaultier to visit him. He afterward made a declaration, in which he, in fact, renounce infidelity, signed by himself and two witnesses. D'Alembert Diderot, and about twenty others, who had beset his apartment, he would often curse and exclaim, "Retire; it is you that have brought me to my present state. Begone; I coul have done without you all, but you could not exist without me; and what a wretched glory have you procured me!"—They could hear him, the prey of anguish and dread, alternately supplicating and blaspheming that God whom he had conspired against; and in plaintive accents would he cry out, "Oh Christ! Oh Jesus Christ!" and then complain that he was abandoned of God and man. His physician, Mr. Tronchin, calling in to administer relief, thunderstruck, retired, declaring the death of the impious man to be terrible indeed: the Mareshal de Richelieu flies from the bed side, declaring it to be a sight too terrible to be sustained: and Mr. Tronchin, that the furies of Orestes could give but a faint idea of those of Voltaire. He said, "Doctor, I will give you half of what I am worth if you will give me six months life;" the doctor answered, "Sir, you cannot live six weeks;" Voltaire replied, "Then I shall go to hell, and you will go with me," and soon after expired.

Tom Paine, on his death bed, during his paroxysms of distress, cried out without intermission, "Oh Lord, help me! God, help me! Jesus Christ, help me! Oh Lord, help me!" repeating the same expression, without the least variation, in a tone that would alarm the house.

The following anecdote is related by a physician of undoubted veracity: "I was called a few days since to visit a sick child. The medicine which I wished to administer was in fine powder, and must be mixed with some moist substance. I asked the mother of the child for an apple to roast. She had none. I then asked her for some kind of sauce, but the reply was as before—we have none. If you have any molasses, honey, or milk, either will answer. We have neither. Give me then a crumb of soft bread—why said she, we have none baked.—Supposing, from the expression, that she had some ready for the oven, I told her it would do as well if it was not baked. Ah! said she, with a tone that spoke her mortification, we have neither bread nor meat, nor grain, except a little corn which I cannot have ground unless I carry it to mill on my back? Well then said I, have you any rum? Oh, yes, said she, as her countenance brightened, we have a *plenty of that*; and started for the jug. I told her she might let it remain for I thought the *sick* child would do as well without *rum*."

We are ruined, not by what we really want, but by what we think we do; therefore, never go abroad in search of your wants—if they be real wants they will come in search of you—for he that buys what he does not want, will soon want what he cannot buy.

THE WESTERN
Luminary.

PUBLISHED EVERY WEDNESDAY.

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REVIVAL IN INDIANA.

It will be seen by a paragraph below, from the Pandect, that the good work of the Lord has commenced in the state of Indiana, in the congregation of the Revd. Sam'l. G Lowry, in Decatur county and that 26 have been added to the church under his care.

REVIVAL IN LOUISVILLE.

We learn that the Rev. Messrs. Ross and Gallaher, from East Tennessee, (who have for several months been labouring in some of the Presbyterian Churches in Kentucky, and Cincinnati, Ohio) lately visited Louisville, and that during the progress of a *four days'* meeting at that place, about 40 persons were added to the communion of the Church, and a very considerable number came forward to the anxious seats.

REVIVALS IN OHIO.

Extract of a letter from the Revd. Elijah Slack, to the Revd. Messrs. Ross & Gallaher, communicated for the Western Luminary, dated

"*Cincinnatti, August* 14 1828

"We are still, I trust, making some progress in the great work going on. At Pleasant Ridge, 8 miles from us, 45 were added last Sabbath. A considerable number at Springfield every week are coming forward. The same in our place. The Infidel is confounded, and the Head religionist is in great difficulty. The Lord be praised, his work goes straight forward."

From the Pandect.

THE POWER OF THE GOSPEL IN OHIO AND INDIANA.

A respectable correspondent says--"At a late meeting in Montgomery, about FIFTY were added to the communion of that Church. O how changed is the aspect of that congregation! The opposer, the swearer, the gambler, the drunkard, &c., now sit at the feet of Jesus with angelic serenity."

Another brother writes thus--"I can truly say I have no rest; yet I never was so happy. The work of the Lord is going on at Springfield FIFTY have been added to the Church in two weeks Several others have come to a decision to join, and many more are anxious Yet when I look round, there seems but little done, so many yet remain dead in sin. Three of my sons, though in different places, [one in Indiana and two in Ohio] professed to be on the Lord's side, on the same day. I weep for joy while I write. O that God may keep me humble, thankful and devoted to his service. At a communion in Brother Lowry's congregation, Indiana, they enjoyed a very powerful season of divine grace. TWENTY SIX were added to the church." To this we will now add that during the month of July ult. there have been added to the First Presbyterian Church in Cincinnati on examination, THREE HUNDRED AND TWENTY. J. L. W.

REVIVAL IN ALABAMA.

Extract of a letter from the Revd. Robert M Cunningham, to the editor of the Western Luminary, dated

"*Tuscaloosa Ala. 24th July*, 1828

Mr Skillman—Through the Luminary, my heart has been often cheered and comforted. Hearing of the mighty enterprises of grace in Kentucky and particularly in Lexington, I have rejoiced with those, with whom I once wept and mourned. There are no people on earth to whom I stand in a more responsible relation. Our history, interwoven for about 15 years, will be read to us on the day of eternity.—My friend, shall I indulge the pleasing hope, that one day I shall realize the truth of that saying, which fell from the lips of our blessed Lord, recorded by John, 4th, 36.

I would willingly cast in my mite, into the treasury of religious facts which make glad the hearts of God's people. Last evening I returned home from the ordination of a young brother. This brother, after itinerating in this State for 12 or 18 months, was called, and is now settled, in that district of country lying between the Warrior and Bigby Rivers—the district in which the humble, pious and useful Andrew Brown finished his testimony. On the arrival of Mr. Brown, he found a number of his old acquaintances and parishioners settled here. Among these people he laboured until his death, collecting, organizing and building up Churches.

These little Churches, when bereaved of their pastor, and left as sheep without a Shepherd, were occasionally visited by some neighbouring ministers and itinerant preachers, who were greatly instrumental in keeping alive amongst them a sense of religion—and the inestimable worth of a preached gospel with its ordinances. In the past and present year two young brethren, from South Carolina, of unquestionable piety and ministerial enterprise, settled in these little Churches.

From the time of their settlement, until the present, they have given themselves wholly to the work of the gospel ministry. They have preached in season and out of season, have visited from house to house, the whole extent of their charges. The obstructions thrown in the way of these young brethren, by ignorance, prejudice, the world and Satan, would have defeated the zeal and noble enterprise of a Paul and a Peter, had not God been with them. But glory to his name! who has promised his Ministers, that he will be with them, and that their bows shall stand in strength.

In these Churches, when vacant, Sunday Schools were established and regularly attended by pious parents and the well disposed. The happy effect of these Sunday School exercises, appeared at our late meeting. Seven or eight of these scholars made a profession of their faith in Jesus Christ, and joined the Communion of the Church.

The people met early on Friday, at the place of ordination, and remained in tents until Monday 12 or 1 o'clock. During this time we observed an increased solemnity. A sense of guilt and danger appeared on the countenances of many, on the first evening of our meeting. Two or three seats were set apart for those who appeared seeking the salvation of their souls. These seats were instantly filled. Others appeared standing round weeping; as many more seats were set apart, and filled by those who said, by their sorrowful looks—"Men and brethren what shall we do?" After the second sermon was ended, and some counsels and encouragements given by way of exhortation, the ministers present, with some of the pious and sensible from among the laity spent their time until late in the night talking and reasoning with those, wounded by the sword of the Spirit, and anxiously inquiring what they must do to be saved.

The next day, Saturday, the ordination took place. The novelty of the occasion, and solemnity of the scene appeared to fix the eye, and rivet the attention of all within the encampment. For hours, the attention of the multitude was kept up—the number and solicitude of awakened sinners seemed to increase. The ordination now being over, the evening, and as much of the night as could be spared from rest, was spent in talking, consuling, and encouraging these weeping, distressed penitents.

On Sabbath morning the mourners were sought out, collected, and freely and affectionately addressed on the subject of personal religion and their connection with the Church. Out of the number conversed with from time to time, and of whom good hopes were entertained, 17 were admittted to Baptism, and 58 to the communion of the Church. Many affecting cases which occurred in progress of the meeting, were not attended to, for want of time. These anxious and distressed people were recommended to the counsel and care of the ministers and elders, in whose bounds they lived.

The preachers themselves were thought to have unusual liberty. The character and manner of their public services appeared well calculated to arrest the attention, and fix conviction in the conscience. In seasons of excitement and feeling, there was no noise, or the least confusion, save in one or two instances among the people of colour.

My dear brother, does this meeting very imperfectly described, bear any likeness to your meetings, which all, except some hardened infidels, believe to be the work of God's Spirit so largely poured out on the people of Kentucky, her towns and villages! I flatter myself these signs of times—these indications of providencee and grace --speak a language calculated to encourage and comfort the heart. I view these prelibations recently experienced, as the wave sheaf of a Christian harvest. A promise that many souls shall be gathered into the store house, the Church of God.

R. M. CUNNINGHAM.

REVIVAL IN NORTH-CAROLINA

By a letter from a friend in Rutherford county N C we learn that the work of God is advancing in the congregation of Little Britain. We recently copied from the Visitor and Telegraph an account of an interesting meeting held at that place about the 25th of last May. Another meeting of four days, was held about the middle of last month. The congregation was large, and conducted in an orderly manner. The Lord was pleased to pour out his Spirit on the assembly. Sixty-two persons were admitted to the communion of the church on a profession of their faith. These were of both sexes diverse complexions and conditions in life, and of different ages, from 15 to 60 years. Of one family, eight persons, a mother, her four sons and three daughters, joined themselves to the Lord, and united with his people. Numbers, who had enjoyed few of the advantages of religious instruction being deeply impressed with the importance of eternal things, and professing their reliance on Christ for salvation, were received as members of the church. The meeting was characterized by much solemnity frequent weeping and deep solicitude about the salvation of the soul; and on Monday, the last day of the meeting, the seats of the anxious were crowded. May the good work extend, and the converts become numerous as the drops of the morning dew!—*Pittsburgh Spec.*

From the Philadelphian.

"HE THAT WINNETH SOULS IS WISE."

It is an interesting fact that since the Rev Mr Patterson began to labour in the Northern Liberties, 14 years ago, 1270 persons have been added to the communion of his Church. Of this number 47 have been publickly cut off from the Church, six of whom were afterwards restored to their former privileges.

Query 1. If the command "them that sin rebuke before all, that others also may fear" were attended to in every church, would not the churches be purer than they are!

2. If there was in the church more of the Spirit of the Apostles who "daily in the temple and in *every house*, ceased not to preach Jesus Christ;" and if the command "preach the gospel to *every* creature" were more attended to, would not many more souls in this city be turned to the Lord!

3 If ministers would labor faithfully *in* the pulpit and *out* of it, would so many die, as do, without witnessing a revival in their own congregations?

AN INQUIRER.

For the Western Luminary

PRESBYTERIAN EDUCATION SOCIETY IN KENTUCKY.

The annual meeting of this Society will be held in Danville on the Monday after the second Wednesday in October next 11 o'clock A. M.

The Board of Directors held their first meeting in Danville on the 16th & 17th ult. The President and a number of other officers both ministers and laymen, from a distance attended. Before their final adjournment they adopted, among other, the following resolutions:

1st. That the Presbyteries comprising the Synod of Kentucky be requested severally to appoint one or more committees to examine and to recommend to the patronage of the society, young men wishing to qualify themselves for the gospel ministry.

2d. That the Executive Committee proceed forthwith to the erection of buildings on the farm purchased; and that they address a circular letter to the pastors of the several churches, soliciting them to take up collections in their congregations for the purpose of aiding said committee to effect that object; and to forward the amount collected at, or before, the meeting of Synod, October next.

3d. Resolved, unanimously, that this Society be, and it hereby is, recommended to the support and patronage of all the churches.

JAMES K. BURCH.
Cor. Sec. & Ch. of Ex. Com.

HISTORY OF THE CHURCH IN INDIANA.

From a "Brief History of the Presbyterian Church in Indiana," (says the Home Missionary,) we extract the following interesting particulars.

The history, in the language of the Committee of the Synod of that State in whose name it is published, is designed to encourage the hearts, and strengthen the hands of Christians in our land. The hope is entertained that when they see what the Lord has done for us in building up his Zion, they will take courage and press forward in the work of the Lord; and feel that gratitude to the great Head of the Church which becomes those who are so highly favored.

A particular account is then given of the origin, formation, and present condition of each church in the State, from which we may hereafter make out a statistical table for the use of our readers.

From the whole it appears that as early as the year 1804 and 5 short missionary excursions were made in that State, by members of the Transylvania Presbytery, Kentucky. The first Presbyterian church, (and it is believed, the first Protestant church,) constituted in what is now Indiana, was formed in the region of Vincennes Knox county, in 1806. The first ordination of a Presbyterian clergyman in that State was that of the Rev. George Bush, at Indianapolis, which took place March 5 1825. The whole number of Presbyterian Churches now in the State is more than 50, and the number of ministers and licensed preachers about 20. These are divided into three Presbyteries which, together with the Presbyteries of Missouri (including the State of Missouri and the Western part of Illinois,) constitute the Synod of Indiana. From the history before us, we extract the following

REMARKS.

By comparing this brief history of our Church with the growth of our State, we find, that in 1810 when the population of Indiana was estimated at 24 000 we had one preacher and one church, containing about forty or fifty members. In 1815 when the population was 68 780 we had three preachers and four churches, containing probably eighty members in all. In 1820, when the population was 147 173 there were six preachers and about twenty churches (including the whole state) containing about six or seven hundred members. And in 1825 when the number of inhabitants was computed at 220.000 there were fifteen preachers, [including two within the bounds of the Synod of Ohio] and about fifty churches in the whole State. From thirty-nine of those churches reports were received by Presbytery in October 1825 presenting an aggregate of 1542 members, of whom 292 were added during the preceding year. We may therefore safely estimate the whole number of communicants in the State at that time, to have been between 16 and 1700. From reports of thirty-three churches in the state of Indiana, which were made in October 1627, there appear to be 1520 members in communion, in those churches 184 of whom were added the preceding year. We may therefore estimate the whole number of communicants at present in the state of Indiana, to be about 2 000. From reports made at the same time it appears that the whole number of communicants in the churches of Illinois and Missouri, is something less than 1000.

EPISCOPALIANS IN ENGLAND.

The Rev. B. Allen an Episcopalian of Philadelphia, now in Europe, has the following remarks respecting churchmen in England, as he had found them after a few weeks' intercourse in London.—

"In every conversation I have yet had on the subject, and I have had many with clergymen well informed, I am assured that what are known in America as high church views are not tolerated in England. The notions of Mant, &c. concerning baptismal regeneration, and its correlate views, we know are held by worldly men; but giving over dissenters to the uncovenanted mercies of God, and denying them to be a part of the true church, are hardly known here. Of this I was persuaded before. Now, my opinion is confirmed. I perceive the church of England herself is catholic in her views towards those who differ from her. An additional proof of this is found in the repeal of the test and corporation acts, which last night passed the House of Lords; the Bishops, generally, not opposing. Those who wish to know semi popery sold by protestants, will find a larger measure of it in America than in England.

"I have heard three ministers of the church of England, within two weeks and they have preached extemporaneously. I have seen forty ministers of the church within the same period, and they are friendly to the Bible Society. True, I have not sought for those who are afraid of the bible going alone; but I am struck with the fact of my seeing so many in so short a time, who are friendly to the pure word. I pray their number may increase.

"Observing attentively pious ministers of the church of England, I must say their standard of piety appears to be higher than ours in America. The choice spirits of the church of England are choice spirits indeed. I could live and die among them. There appears more of the loveliness of piety in their character than in the character of many highly esteemed on our side of the water."—*Chr. Mag.*

LONDON HOME MISSIONARY SOCIETY.

Extract of a letter from the Rev. Wm. Patton, now in England to the Corresponding Secretary of the American Home Missionary Society.

I attended on Tuesday 21st, the anniversary meeting of the London Home Missionary Society. It was held in the place well known to the religious public as Lady Huntingdon's Chapel, once a place of theatrical amusements of the most degrading kind, but by the munificence of that Lady converted into a house of God. The audience was large and respectable, and the meeting was deeply interesting. The cause of Home Missions is decidedly gaining ground. They have thirty two stations—have added twenty stated pastors—have employed, in addition to the twenty as above, thirty-two itinerant preachers. Receipts last year rising of £ 3000 sterling. Expenditures £6479, leaving a debt to the treasurer about £2000, which debt, from the spirit evinced at the meeting, I have no doubt will be cancelled before another anniversary. I gave them an account of what is doing in America for Home Missions, which they were pleased to receive with strong expressions of approbation. I laid open the distinctive features of our plan of operation.—This excited deep interest in the meeting.

The following advertisement is copied from the Springfield (Mass.) Journal.

MAN TO LET.

The overseers of the poor of Springfield will bind out according to law, an able bodied Man, 22 or 23 year, old—who only wants a hand over him strong and steady enough to keep him and the bottle apart, to make him an industrious and thriving man. He is of good disposition and good sense, except when he makes himself a fool and a madman. The terms will be entirely satisfactory, and the overseers are very desirous of finding some good man who is willing to try the experiment.

Application may be made to said overseers, or at this office. July 9.

MARRIED—On the 12th inst. by the Rev. N. H. Hall, Mr. *Abraham T. Skillman* to Miss *Elizabeth Robb*, of Fayette County.

From the New York Observer.

FOREIGN NEWS.

Since our last, London papers have been recievd here to June 23d, and Liverpool to the 25th.

FRANCE.—PUBLIC SCHOOLS.—The King of France, by a royal ordinance of the 16th June, has wrested the public schools from the hands of the Jesuits. This is a great victory to the Liberals. The existence of the Jesuits in the country is one principal ground on which the impeachment of the late ministers is urged in the Deputies.

PORTUGAL.—The affairs of Don Miguel, the Usurper, look decidedly bad; and it is presumed he will soon be compelled to relinquish a crown which he is most unworthy of wearing. Private letters express the opinion that no fighting would take place, but that Miguel's troops would desert, and his cause entirely fail.

It is stated in a letter from Lisbon, in a morning paper, that "Don Miguel knocked down his elder sister last week, and she now bears the marks of histrutality on her arms and feet." He has 500 persons now in prison on mere suspicion; 300 are dismissed officers. Every family is in terror.

RUSSIA AND TURKEY.—Petersburgh papers of June 4, contain despatches from the Russian Camp before Brahilow, as late as May 26. The Emperor visited the camp during those days, examined the works that had been raised before that city, &c. &c. On the 27th he arrived at Odessa, accompanied by the Empress, whom he met at Bender. While at Odessa, news was received of an advantage gained by the Russian fleet before Anapa, where a Turkish fleet was captured that was conveying provisions, ammunition, and troops to the fortress; 1,200 persons and six standards were taken.

HERMANSTADT, June 2.—The Russian army which is to pass the Danube, consists of 80,000 men; and, as the waters are beginning to subside, it is probable the passage will be shortly effected.—As this army quits the first line of operations, it will be succeeded by fresh troops; it will have to combat only with Asiatic hordes hastily levied, as a distinct corps will remain to besiege the fortress on the Danube.

LEXINGTON
Theological Bookstore.

A. F. SKILLMAN is just opening on Jarrot's Row, opposite the Court-House, Lexington, Ky. a very good assortment of Theological Books—Likewise School and Miscellaneous Books, which he is determined to sell very low for Cash.

In about Two Weeks

Will be printed at the office of the Western Luminary, a Pamphlet, entitled

LETTERS ON BAPTISM,
ADDRESSED TO A FRIEND.

Intended as an answer to a pamphlet entitled, "A blow at the root of Popery, &c. By James minimus natu."

BY SAMUEL STEEL,
Preacher of the Gospel.

CLELAND'S HYMNS
For sale at this office.
Price, 62 1-2 per single copy—Six Dollars per dozen.

APPEAL IN BEHALF OF MISSIONS.

The Philadelphian of the 11th July contains an address of the *Executive Committee of the Board of Missions of the Presbyterian Church* to the churches and congregations under the care of the General Assembly. As our limits do not allow us to copy the address entire we offer the reader an extract which presents before him the privilege and personal duty of doing what he can to promote this great cause.

"But apart from considerations of character, we most earnestly beseech every individual, male and female, who may read or hear this Address, to consider the Missionary cause as involving a sacred *personal* duty. We are quite sure it is a concern that ought to be brought home, to the heart and conscience of every one who names the name of Christ. It seems to us that it ought to interrogate us *individually* in language such as this—"Does the love of Christ constrain you, as it did the Apostle Paul?"—if not in *the same degree*, yet *in some good degree?* Do you sensibly feel that if Christ died for you, and had compassion on you when you were 'dead in trespasses and sins," you "ought not hence forth to live to yourself, but to him that died for you and rose again!" Are you making the best expression of gratitude, that you can ever make to your Saviour—which consists in walking as he walked, making your light "so shine before men, that they may see your good works and glorify your father who is in heaven —going about doing good," doing something toward feeding the sheep and the lambs of Christ—something that may instrumentally contribute to his having the "heathen for his inheritance and the uttermost parts of the earth for his possession?" Alas! have you not been sadly and criminally negligent, in caring for the salvation of immortal souls? Have you not acted too much as if you did not know or believe that every human being has a soul, that will certainly be happy or miserable forever? too much as if you did not believe that on the practical influence of gospel truth the salvation of the soul will depend? too much as if it were a matter of indifference to you, whether the ignorant and wicked should, or should not, be made acquainted with their danger and their duty, and of course, whether their souls should be saved or lost? If conscience charges you with such neglect or indifference, do you intend to continue it? If you do, will you not bring into just and fearful suspicion, the state of your own soul? Can you be a real disciple of Christ, and not be very tender of his honor, and very desirous for the promotion of his cause, and very solicitous for the eternal well being of those who are living 'without God in the world!" If you lay out all your property to please and gratify yourself, or lay it up as an inheritance for your children, does not this prove that you are of the world; that you seek your portion in it, and that your heart and your treasure are not in heaven? Does not the word of God declare, that if you thus "love the world, the love of the Father is not in you!" Do you ever think how the world and all its possessions will appear to you, when you are passing out of time into eternity? Do you recollect that what you may have given to promote the cause of God, will then give you unspeakably more satisfaction than all that you have spent to gratify yourself, or saved to enrich your posterity? And ought you not to act now, as you will wish you had acted then? Brethren, "we use great plainness of speech"—the occasion calls for it—and we would be very sensible that every interrogatory which the cause of missions addresses to you, comes with peculiar force to ourselves.

In conclusion, we desire it may be deeply and solemnly impressed on the minds of our brethren, and on our own, that no missionary attempts or efforts are likely to be successful, unless they are accompanied with much fervent and persevering prayer. It should never be forgotten, that when the promise of God is made to "take away the stony heart and to give a new heart of flesh;" and that "the heathen that are round about shall know that the Lord buildeth the ruined places," it is added—"I will yet for this be inquired of by the house of Israel, to do it for them." Nothing but the influence of Almighty grace will ever change a single human heart. This is a truth never to be lost sight of; and it is equally true, and equally important to be kept in recollection, that there is not a single human heart so depraved, that almighty grace cannot change it. We are therefore, on the one hand to despair utterly of effecting the conversion of one of our fellow sinners, unless God shall bless the means we employ; and on the other hand, we are to employ the best means, and never to despair of the power of God to convert even the most depraved and abandoned of our guilty race. Now, it is by prayer—"the effectual, fervent prayer of the righteous man which availeth much"—that we are to seek for that divine interposition, which shall give a full efficiency to the faithful means we use. To withhold these means, even the best that we can devise, because the work is God's, is to set at nought his appointment, for he works by means; and to neglect to look through all means, as perfectly inefficient by themselves, and to look by faith to that God who can render them effectual, is a daring affront to the Most High—as implying that we take a work into our feeble hands, which his almighty arm alone can perform. O for much and earnest prayer, in which a feeling of self insufficiency shall be united with a firm and unwavering confidence that God can grant us what we ask, and infinitely exceed all our expectations! O for wrestling with God, in persevering prayer o this character! O that this might take place in all our churches, and in the hearts of all the professors of religion in these churches! We are gratified and encouraged, dear brethre , in observing that the monthly concert of prayer is so well and generally attended, by the people of our denomination. But in this there is still much room for improvement; and we counsel that every thing proper be done, to render an attendance on the concert more general and punctual: and to promote, not only seasons of prayer, but the spirit of prayer. Let it not be forgettent that the revivals of religion—of pure and undefiled religion—and the prosperity of the missionary cause, are naturally and indissolubly connected with each other. Revivals of religion are the birth places and nurseries of missionaries and the missionary spirit—They excite and cherish that deep concern for the salvation of immortal souls and for the extension of the Redeemer's kingdom, without which the right kind of missions cannot exist. On the other hand, it is our belief, that if our churches desire to see revivals of religion at home and among themselves, they can do nothing more likely to be followed by a gratification of that desire than to exert themselves zealously in the missionary cause. "He that watereth shall be watered also himself." Let Christians show that they truly desire the extensive promotion of the declarative glory of God in the world, and truly sympathise with those who are perishing for want of "the waters of life," and they may then hope that God will send down upon them a shower of divine influence, which shall refresh and cheer their own souls, and make their children and the youth around them, "spring up as willows by the water courses—trees of righteousness, the planting of the Lord—that he may be glorified."

THE GREAT MORAL CONFLICT.

"As the moral conflict of the great day approaches, friends and foes are mustering in consolidated masses—between these powers there will not be an inch of neutral territory, and in the mightly conflict there will be no merely local interests. Every indiscretion of the friends of Christ will tell through the land, and every battle axe that smites upon Zion's Gate, will ring throughout the whole circumference of the city of God.

We stand or fall on the event of one great conflict. Our glorious captain surveys with unerring wisdom the whole field, and whoever he calls to any part must go. Ease and personal sacrifices are out of the question. What the Lord hath need of he must have. There is but one church in the land—one city of salvation around which the enemy walk and tell her towers, and mark her bulwarks, and lift up the cry "raze it," "raze it to the foundations!"—But her King is also in the midst of her, marshalling his host, appointing his officers, and stationing his guards. Does he not know how to conduct this holy conflict?"

DR BEECHER.

MORAVIAN MISSIONS.

We have prepared the following summary from the last "United Brethren's Missionary Intelligencer," which contains copious extracts from their correspondence.—*Philadelphian*

LABRADOR.

Nain.—A letter from the Missionaries at Nain, dated August 10th, 1827, says, "We now behold that which our first Missionaries in Labrador sometimes almost despaired of ever seeing, even a flock of Christ, consisting of Esquimaux, who from their hearts love the ways of the Lord, and desire to keep His commandments, that they may walk worthy of their Christian profession."

The number of those belonging to the congregation is 231, of whom 90 are communicants, 50 baptised adults not yet admitted to the Lord's Supper, 91 baptized children, and two candidates for baptism, and eight on trial; in all, 241.

Okkak.—The Missionaries at this station write under date of August 20th.

"In regard to our Esquimaux congregation, we may observe, that it is not unlike a hospital, containing patients of various kinds, and that, according as each attends to the prescription of the good Physician, applies himself to the merits of Jesus' life, sufferings, and death, and takes out of His fullness grace for grace, in the same degree does he approach to perfect soundness, and, being purged from dead works, is enabled to serve the living God. All appear to be convinced of their lost condition by nature, and all from time to time assure us that it is their most desire to live to the joy and hon-

or of their Redeemer; but many have still to learn, that the humble frame of a pardoned sinner, and the daily experience of the cleansing power of the blood of Christ, are altogether opposed to that spirit of pre-sumption which says, "Let us continue in sin, that grace may abound."

"On the 13th September, 1826, we celebrated with our Esquimaux, a solemn and blessed jubilee, fifty years having elapsed since the commencement of the Mission at Okkak.

"During the past fifty years 240 adults, and 210 children, have been baptized at Okkak, and 151 persons admitted to the Holy Communion; 165 have departed this life. The congregation consists at present of 97 communicants. 15 candidates for that privilege, 26 baptised adults, 119 baptised children of both sexes; in all 257 persons. To this number may be added, 31 candidates for baptism, and 51 persons, adults and children, who are receiving instruction, though not yet members of our Church. The total of individuals under our care, residing at Okkak, amounts to 353."

SURINAM.

Parimaribo, July 28th, 1827. W. C. Genth, stationed at this place says—

"We may, with truth, and with humble and grateful hearts declare, that the Lord, by His Spirit, continues to give us abundant proofs of His Love and mercy towards us and our negro congregation. He awakens many souls to a sense of their spiritual wants, and they seek to obtain remission of sin through His blood, and deliverance from its dominion. The number of people is on the increase; and the doctrine of salvation through the merits of our crucified Saviour, is heard with gladness, melts the hardened hearts of sinners, and creates in them a desire to partake of the blessings procured at so dear a rate.

"Fifty one years ago, the first negro was baptised at this place, as the first fruits of the brethren's labors there; and now the gospel is preached to the negroes of eight different plantations.

The female part of our congregation, is considerably more numerous than the male, and there appears more spiritual life among them. The whole number of our negro flock is 1350."

WEST INDIES.

Jamaica. The Missionary, at Fairfield, writes—

"I mentioned in my last that new inquirers, from among the heathen, continue to come to hear the Gospel and then call upon us, to have it further explained; and I am happy to say this shaking of the dry bones still continues, but truly they are very dry, as well as very many.—Since I sat down to write to you, one of this description called; and, on being asked if he had heard any thing about Jesus Christ, he answered in the negative, as he likewise did when a similar question was put concerning the bible and God; but added that he was come to hear what he had to tell him. Like many more in these newly settled mountains, he has had little opportunity to learn the language, and consequently can neither speak nor understand plain English words and phrases, even where it refers to every days' concerns, much less such as are used to express those of a spiritual nature. Did our duty require us to instruct such characters as these, in any human science, we should despair of being successful; but thanks be to that Spirit of Truth, who not only teaches such as shall become the heirs of salvation, but helps their infirmities, and especially leads them to Jesus, where the poor sin polluted soul finds a fountain to cleanse, and by the power of His resurrection also strength to rise from the mire of sin."

St Kitts. J Jahansen, who is stationed at *Basseterre*, says, under date of July 12th 1827—

"Since the date of my last, we have celebrated a cheerful jubilee of the commencement of this Mission. On the 14th June, fifty years had elapsed since the arrival of the Brethren Gottwald and Birkby, the first Missionaries of the Brethren's Church to the negroes in the Island of St. Kitts. Since the commencement of the Mission, there have been baptized or received into the congregation at both stations, 5083 adults; 2610 children; 2551 persons have been admitted to the Holy Communion; 2793 have departed this life. Of the 48 Brethren and Sisters who have been stationed here, during the same period, four Brethren have departed this life in the Island. At present, there are four married Missionaries employed in this extensive field of labor, under whose spiritual care there are about 5000 negroes. On the festival to which I have alluded, it was a subject of fervent prayer to the Lord, that He would by his grace and Spirit renew our days as of old, and especially grant to our young people, a larger measure of divine life, that they may be enabled to adorn His gospel, by a godly walk and conversation."

GREENLAND.

Newherrnhut. May 18th 1827.—Extract of a letter from Brother John Lehman—

"I wish now to give you some account of our Christian Greenlanders. The number of the whole congregation is 370; among whom 184 are communicants. I may with confidence call this division of our flock, a people of God. Their Christian walk and conversation have afforded us great joy during the past year.—Several, who had left us, and were straying in the wilderness, have returned to the fold, and, as prodigal sons and daughters, sought and found re-admission to their heavenl, Father's house.

"Our communicants, we may truly declare, are intent upon enjoying that fellowship with the Lord their Saviour, which, amidst many imperfections, supports them, and enables them, through His grace, to walk as children of the light. Every participation of the Holy Communion strengthens them anew in their spiritual course, and in the faith of the Son of God, who loved us and gave Himself for us. We have likewise cause to rejoice over our young people and children. They are obedient, and listen to the serious and loving admonitions given them; and when they forget them, and fall into error they are generally willing to own their faults, and to seek pardon and grace from the Lord. That the members of our congregation delight in the word and worship of God, was proved by their diligent attendance at church, whenever we met in His name; and their attention and devotion were manifest on all occasions."

Lichtenfels, May 12th, 1827. Letter from Michael Eberle—

"As to our Greenland congregation, we have cause to rejoice over them in general. Most of them seek to spend their days in communion with God our Saviour, and those that are differently disposed are very few. They diligently attend church; and the Lord is present with us, which is felt in a peculiarly encouraging manner, on festival and communion days. These are, indeed, days of blessing, when old and young are again re animated by the divine life."

SOUTH AFRICA

Accounts from the Cape of Good Hope to the 2nd November, 1827, state that the new establishment at Elim now numbers 94 inhabitants; 15 Hottentot houses are finished, and 4 more in a state of forwardness.—There and at Gnadenthal the internal state of the congregations was highly pleasing, and at Gruenekloof the missionaries had been greatly encouraged of late by several circumstances proving the power of the Spirt of God among the Hottentots. Brother Halbeck had been induced to repair to Cape Town, by a letter of the Lieutenant-Governor, tending to remove all apprehensions of insecurity, in order to concert measure concerning the commencement of the Mission among the Tambookai nation.

GOOD NEWS FROM FRANCE.

A correspondent of the New-York Observer writes as follows.

There are in Paris two Reformed French Churches, and four pastors; two of whom are decidedly evangelical, and preach the Gospel faithfully and boldly. There is one Lutheran Church, and three pastors; also a Swiss minister, who was expelled from the church of Geneva on account of his holding the doctrines of the Reformation, preaches to a small congregation assembled in a private dwelling. There is in Paris a Bible Society, which was established in 1818, whose Auxiliaries in different parts of France, amount to more than one hundred.—the Society for Evangelical Missions established in 1823.—the Tract Society, in 1822, which has distributed nearly seven hundred thousand tracts.—the Committee of Sabbath Schools, formed in 1826.—the Protestant Society "de Prevoyance," in 1825. This consists of several hundreds of persons each of whom pays about three francs [sixty cents] a month, and whenever any one is reduced by misfortune in his worldly circumstances, he derives his support from the fund which is thus maintained.—the Society for Christian Morals, consisting both of Catholics and Protestants, the object of which is to suppress lotteries, to oppose the slave trade, to regulate prisons, to lessen the number of capital punishments, and to promote the cause of religious liberty. In the course of the last year, a very able work has been written here on the subject of capital punishments, which has produced a strong impression on the public mind, and promises to be followed by permanent beneficial effects. There is also a Society for elementary instructions, which, like the one last mentioned, unites both Catholics and Protestants. Of these Societies, the first, second, sixth and seventh, in the order in which I have noticed them, publish a bulletin, or periodical journal. They have all their annual meetings during one week in April, which are conducted substantially in the same manner with ours in New-York. Several of these Societies are principally indebted, not only for their prosperity, but their existence, to Mr. W., a countryman of ours, whose name is associated with more than one benevolent enterprise, not only here, but on our side of the Atlantic. According to a recent estimate, there are in France 269 pastors in 90 Reformed Churches, and 219 pastors in 35 Lutheran Churches. The number of pastors has now probably increased by 30 or 40 more. There are among these a considerable number of decidedly evangelical men, and I am happy to learn that the number is increasing every year. There are two Theological Seminaries in France; one at Montauban, the other at Strasburg. The professors are said to be generally lax in their religious views, though at Montauban, there are 20 or 30 students who embrace the evangelical doctrines. I must not omit to mention a Society in Paris, of which I have had an interesting account, consisting of about 20 persons, who meet once a week, at their different houses in rotation, for conversation on experimental religion.

Poetry.

From the Pandect.

BRIGHT WORLD OF GLORY

SEEN BY FAITH.

There is a world of glory bright,
A peaceful home beyond the skies--
Where Jesus reigns enthron'd in light
Where holy songs of angels rise.

There is a realm beyond compare--
A happy home where seraphs dwell.
A land of love--more bright and fair,
Whose loveliness *no tongue* can tell.

There is a place, a place of rest.
Where heav'n born souls shall all repair
And dwell with Christ supremely blest,
Yea, dwell a long forever there.

There is a region bright and pure,
Where reign the blessed THREE in ONE;
The Christian pilgrim's 'tis secure--
'Twas pu chased by the Eternal SON.

It is a home of Love and peace
A land where sorrow is not known,
Where happiness shall never cease,
For perfect bliss surrounds the Throne.

This holy place of bliss divine—
Needs not the breez—or cooling air,
Nor shall the sun with brilliance shine.
The Lamb of God illumines there.

No stars shine there with lustre bright,
No full-orb'd Moon shall there appear.
For Christ, who is eternal light
With glory fills that shining sphere.

There harp's are tuned, yea, harps of gold,
There forms too bright, for mortal eye;
But stop—can earthly pen unfold,
The glories of the upper sky.

In vain—'tis not to mortals given.
To paint that pure, that bright abode,
No pen, no tongue, beneath yon heav'n
Can trace the dwelling place of God.

ELLA

From the (Cincinnatti) Pandect.

THE PANDECT.

Under this head we address our patrons. It will be seen that we have obtained a new publisher, and a co-editor. Mr. Buxton has transferred his interest to Mr. Robbins, and the Rev. David Root, Pastor of the Second Presbyterian church in this city, has become a fellow labourer in the editorial department, though his present ill health has deprived us of any assistance from him in issuing this second number, which, by unforseen occurences has been delayed so long as to produce fear on the part of our friends, and a malignant hope of triumph among some of our enemies. We have never for a moment despaired of success. The present crisis demands this exertion. This paper is needed, and the Christian public must support it. We ask it not as a favor done to us for we derive from it no pecuniary reward, but we point it out as a duty to yourselves, to the community, to posterity, to the Church of God, to patronize this paper. It has been suggested by a respectable correspondent, that much original matter will be expected. To this we answer that we shall write whenever we can find nothing better than our own composition on any given topick; but when we can find something better than our own effusions, we shall select and not write, for whatever may be our vanity it is not that of authorship.

Well written communications will be thankfully received. Let our correspondents examine our plan, and shape their communications to some particular department. When either of the Editors assume a personal responsibility with regard to any article, it will be followed by his initials

J. L. W.

From the same.

CAMPBELL *versus* OWEN.

We learn from "The Baptist Recorder" of May 24 that Mr. Robert Owen of New-Harmony has published a general challenge" to the Ministers of the Gospel, to meet him and publickly defend the doctrines of the the Bible, or admit them untenable.—And it seems that Bishop Alexander Campbell of Bethany has accepted this challenge. In the Bishop's answer to the challenge he has engaged to meet Mr Owen and then to undertake—undertake what? not to defend the doctrines of the Bible—but "to show that Mr. Owen is *utterly incompetent* to prove the positions he has assumed." We can inform Bishop Campbell, that he need not give himself any trouble on that head, for Mr. Owen's incompetency to prove his position is obvious to every one. And will any real Minister of the Gospel degrade himself and turn aside his works of faith and labors of love, to debate with Mr Owen? It cannot be. Every true Minister of the Lord Jesus, on seeing such a challenge from such a man would say "I am doing a great work, so that I cannot come down."—Nor will it follow, that the doctrines of the Bible are untenable, if the Ministers of Christ suffer Mr. Owen and his challenge to share the same fate of Simon Magus and his money. But suppose the Bishop of Bethany and the Lord of New-Harmony should meet and debate; will any man who values time and regards truth be present at their discussion? No.

If two blind men were to meet and dispute one about colours and the other about his competency, it would certainly excite curiosity; but who that felt himself bound to "redeem time because the days are evil" would lay aside his work or walk one yard to hear them."

"The time is short; sinners beware,
Nor trifle time away.
The word of Christ's salvation hear,
Nor longer dare delay—"

"The time is short; ye rebels now,
To Christ the Lord submit;
To mercy's golden sceptre bow,
And fall at Jesus' feet." J. L. W.

THE WAY TO THE PIT.

A young man, on reaching the door of a theatre, overheard one of the door keepers calling out, "this is the way to the *pit!*" Having had some instruction in the word of God in early life, he interpreted what the man said, that the employments of the theatre led to hell. The thought haunted him; made him cease frequenting such amusements; he became attentive to the concerns of the soul, and was afterwards a preacher of the gospel.

DENGUE

From the Charleston Observer, July 19.

This prevailing epidemic appears to prostrate whole families at once; and no age nor sex escapes its grasp. Its attacks are generally sudden—commencing with an excruciating pain in a finger a toe or some other member of the body, accompanied with a swelling and soreness of the joints, nausea a high fever, and sometimes with a cutaneous eruption. In its violence, it does not generally last more than one or two days and the remedies applied are generally mild cathartics and febrifuges. But its effects appear to be something more permanent, as none who have had it appear to have recovered in all respects. They complain still of soreness and debility. It is spreading very rapidly, and from present appearances, but few will have the good fortune to escape it. It is, we understand, extending in the country as well as in the city—at the North as well as the South. In consequence of its not being considered fatal, it excites but little alarm.

From the same July 26.

THE EPIDEMICK

There appears to be no abatement in the ravages of the Epidemick which we noticed in our last. It has already passed over a large portion of the city and, in general, where it has commenced in a family, not a single individual has escaped. In the opinion of some physicians, it begins to assume a more bilious type; and as persons who have had it are subject to frequent relapses, after they suppose they have recovered it is regarded with more dread than it was at the commencement. In many cases, the pains are excruciating—the joints swell and became excessively sore; and where it locates as in a wrist or an ancle, the recovery is very slow. It has proved fatal only in a few instances where it was the original disease—but superadded to chronick complaints, it is supposed to have hastened the dissolution of a number. The distress of old people under the influence of this disease is generally very great, much more so than of those who are young. Some speak of it as an old acquaintance, known 40 or 50 years ago under the name of the Broken-Bone Fever, from the character of the pains with which it was attended.

Since the commencement of this disease, there has been an unusual declension in every species of active business. Many shops are shut, and in a large number of families there are not well persons enough to take care of the sick. On the Sabbath, our Churches are comparatively deserted. Some of them have been closed for the want of ministers to officiate; and those which have been opened have contained not one half their usual number of worshippers at this season of the year. How it is to terminate, remains to be disclosed by the event. The thoughtless made it, at first, a matter of sport but we believe that not many who have been the subjects of it, feel disposed to regard it as a light affair. It is doubtless sent to us for some wise cause, and perhaps as a merciful chastisement, instead of those heavier judgments which we richly deserve.

CENTRE COLLEGE.

THE next session will commence on the first Monday in October next, and continue till near the end of July ensuing. The faculty consists of

REV. GIDEON BLACKBURN, D. D.
President.
J. M. BUCHANNAN A M
Professor of Mathematicks &c.
WM R THOMPSON, A M
Prof Languages &c.
A G SMITH M D
Prof Chymistry.
NATHAN RICE Esq
Principal Preparatory Department.

Centre College rests its claims to the patronage of the public on an able and experienced Faculty a healthy location a well organized Refectory and Moderate charges.

The prices of tuition are at present in the College classes 30 dolls. per College year. Preparatory Department 24 dolls. per College year. Payable half yearly in advance.

Board in the Refectery will be at 1 dol. 50 cts. per week which includes Board Washing Lodging Candles &c. except firewood which will be furnished at cost in the winter season.

Particular attention will be paid to ensure correct moral deportment on the part of the students in which it is believed the Faculty will be much assisted by the state of Society in the Town and adjoining Country, and the abscence of temptations and allurements to vice or improper habits.

To promote economy in the expenditures of students, a Purser is appointed for those from a distance who will be governed in his disbursements by the directions of Parents and Guardians. A uniform dress will also be adopted with a view to neatness and economy.

JAMES HARLAN *Secry.*
Danville August 2 1828

KENTUCKY ASYLUM
FOR THE DEAF AND DUMB.

THE next session in this institution will commence on the first Monday in September next.

J. A. JACOBS.
Principal Teacher.
Rev JOHN R KERR,
Superintendant and Assistant Teacher.
Mrs. KERR,
Matron.

The terms are:
Tuition per annum dolls. &
Board. do. 70

Indigent persons resident in Kentucky are received and supported by the state.

The parents and friends of this unfortunate class of persons are earnestly requested to bring them to this Institution for instruction. The manner of Instruction and the progress of the pupils have been witnessed by numerous visitors and no one, however incredulous, has failed to be convinced of the practicability of teaching the Deaf and Dumb. Every person expresses his admiration of the facility with which they acquire a knowledge of the use and application of *written* language—Parents and friends may be assured the greatest attention is given to the comfort, health and happiness of the pupils.

JAMES HARLAN, *Secry.*
Danville, August 2, 1828.